

A

TO THE

1860

Uttered in a brief

When God alone shall have the glory, Amen.

Warner Sign? 290 S. Delaware

30

2.

THE SIGNATURE OF THE PERSONS OF THE FAMILIES OF DECEASED

- Kingdom of Swaziland

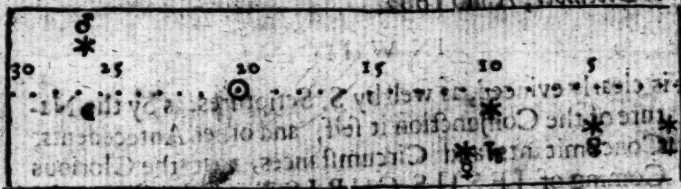
12-28-1950

Amsterdam, M DCLXII

To the READER.

IF any shall to this, or lights presage,
Some read, & lift up your hearts to this age,
If to believe what words give to the eye,
Or to the hand to feel, there's reason why
Believe O mortals this worlds time declines,
And Starres to their places, their Pow'r to resign.
O that to th' world, Cae which we so much trust,
We'd say, pack hence give place to God all just.
To this world trust, and so doth Rabel fall
And whosoever stands for Rabel shall
He only shall escape destruction,
That's firmly fix'd to Earth in opinion.
Those which they'd rather have, the last hour runs
Which pass, no scap, nor choice to mortal sons.
The day invades, night for in ev'ry age
When God alone shall rule this earthly Stage,
And with him Saints, (to whom the promise was)
To be the Stars thereof shall come to pass.

The Sign of Sagittarius.



The Situation of the Planets at Noon, day of December is thus,

According to their Latitude, all decline from the Ecliptick towards the North,
only Mars is found in the Southern Climate.

According to their Longitude, thus they are dis-
persed, according to the Degrees and Minutes
of Sagittarius.

1	0	9.7
2	4	59.7
3	9	55.7
4	10	55.7
5	19	46.7
6	25	44.7
7	27	54.7



Well-affected Reader,

Here lately came forth at *Groning*, a little Book in their Native Language, concerning this Matter, Entituled *WAT NIEWS* and *WAT WONDELICKS*, &c. not only setting before our eye: the true *History of this Conjunction*, and the *Description of the Celestial Theatre*, in which this Representation should be acted, together with the *Properties and Operations of the Planets*, the Actors in this Scene, but also subjoyning a *very serious and most pious Exhortation*, by which the Author would have us admonished, that we heed these things, and convert in Sackcloth and Ashes, that we perish not by the invading Judgments, which of necessity come unavoidably upon the earth; but that we may be graciously preserved.

After this Book by and by succeeded another in the *German Tongue*, brought out of *Germany* unto us, bearing the name of a **FORERUNNER** *, because in it was this *Concourse of all the Planets* in the same Sign, as some eminent, and notable *Messenger*, and *Significator* of the things which shall follow that great Conjunction which shall be in the Year 1663 next ensuing. Which *Forerunner*, indeed, doth excellently harmonise with the former Book; and doth alike seriously and piously monish, concerning many things; especially of the *Times of the Gemiles now expiring*; of the *Approach of the Conversion and Restitution of the Jews*; and doubtless of the *imminent end of this world*.

But because I perceived, that among other Obstacles which bolt the door against these so saving monitions, and the truth therein contained, whereby they are less entertained by men of the present Generation, this is not the meaneft, that there is such *small Attention lent to the Celestial Signes*, and so little * *Credit given*, as if what things are in the Heavens, are so above us, as if

* *Orig. Pro-
dramm.*

* *Orig. Fides*

they nothing appertained to us. Touching the *Sun*, indeed, all confesse it procreates to us Day and Night, Summer and Winter, fruitfulness and barrenness : And as to the *Moon*, none will deny that it exerciseth some dominion on earth, not only on the flowing and reflowing of the Sea, but also on the Humors and Complexions of men : insomuch that it cannot be denied much to be our concern, how these Lights are in Heaven placed and affected, whether conjunct or separate, whether farther distant each from other, or mutually near approaching; whether the Moon makes towards the Sun, or recedes from it. Moreover who knows not how much it concerns, in what place of Heaven, and in what Sign, and with what Associates she enters into the Bride-chamber of her *Husband*; and what Prognosticks the skilful in Astrology are wont from hence to infer and predict. But as what appertaines to other Planets and Luminaries of Heaven, *v. g.* ♄ ♀ ♃ ♁ ♀ and ♄, what Operations they have, is little regarded; whether they be *conjunct*, or *dijunct*, *far distant* from, or *near* to each other; whether their beams *confluently radiate*, or not, whether they be *opposite*, or *collateral*; whether many or few *convene* in the same House, in this or that Sign of the Zodiack, men pass not, as all one to them. Whereby it comes to pass that whatsoever sign the most benigne Go^d vouchsafeth to hold forth in heaven, for the commination and monition of Mankind, is *totally* made useles, and becomes vain.

♄ Saturn.
♃ J. pite.
♂ Mars.
♁ J. enus.
♂ Mercury

HENCE is it that I thought I should do a work worth my Labour, for the Glory of God, and the Good of my Neighbours, if I shall, as well out of Scripture, as from the nature of the thing, and the circumstances thereof, demonstrate these two things.

1. That such sorts of Signes do, without all doubt, portend, and foretel some grand and singular thing.

2. What that is which they portend and foretel : If perhaps, by the favour of God, some from hence may be induced to embrace these faithful pramonitions with greater readines of mind.

Gen. 1. 14.

As for the S. Scriptures : In the first Book of *Moses*, where is extant the mention of the Creation of the Sun, Moon, and other Stars of Heaven, it is delivered, that these were there placed to that end, *That they might divide the Day from the Night, and be for Signes, and Seasons, and Dayes, and Yeares.* To wit, that the intention

intention of God, when he was about to create these Lights was this, that they should signifie, and foreshew something on *earth*, which God had before created, *viz.* Not only that they should point out the times of Spring, Summer, Autumn, and Winter, and the seasons of Seed-time, and Harvest, of planting, and pulling up, &c. abbreviations, lengthenings, or equalizings of daies; with the Annual Feasts, Daies, Weeks, and Moneths: *but especially that they might be for signs of those things which must be acted on earth; and what there, in succession of time, as well in the Government of the Church, as of the world should arise, and might manifest himself.* Which thing is intimated by Moses when he saith, *That they may* V. 15. *be in the Expansion of Heaven, to enlighten the earth, i. e.* To give a discerning of things to be done on earth. For as for what concerns the *external Light* of the day, that the Sun solely supplies to us: and for what concerns the Light of the night, the Moon alone would be sufficient, if nothing else were to be desired. But there ought to be more light present with us than that whereby one man by sight, discernes another, one Animal another, and body from body may be distinguished. To the end it may be well with man on earth, and the whole Orb of the world below may subsist; it behoves that there be a certain other sort of Light, which descendeth also from on high, and is nourished from above; to wit, a *Rational Light* of discerning, and clearness of understanding, from whence divers Arts, Sciences, Negotiations, and Governments, as well Ecclesiastical, as secular, are invented, and polished to perfection. And that Light is called in the School of Wise men *Sideral*, or *Astrary*, because it depends upon those Stars of which Moses affirms, *that they were therefore constituted in the Expansion of Heaven, that they may enlighten the world.* And forasmuch as this light exists first in the Heavens, (*viz.* in the stars and Planets) before it shines on earth, and is there manifested; what wonder, if any man discernes the tokens and preludes of those things which are imminent to come to pass on earth, by the constitution of the Heavens (so as he be endued with sufficient understanding:) even as we see in a prudent and skilful Physiognomist, how he is able oft-times to determine, and foresee what a man carries in his breast, or will befall him, by his Eyes, Countenance, and Lineaments. But some man may say, If the stars are constituted, *Obj.*

* Deut. 4.
19, 20.

(so) to illuminate the world ; how is it that *Moses* so vehemently debortheth the people from them, when he saith *, *Take heed lest thou lift up thine eyes to Heaven, and when thou seest the Sun, and the Moon, and the Stars, even all the Host of Heaven, (shouldest be driven to worship them, and serve them, Which the Lord thy God hath IMPARTED unto ALL NATIONS under the whole Heaven. But the Lord hath taken you, and brought you forth out of the Iron Furnace, even out of Egypt, to be unto him a people of Inheritance, &c.* We answer, that by this very Text it is clearly evinced, that this observation of the Stars is good in it self, and the gift of God. For unless it were in it self good and laudable, how could it be said, as it is expressly here said by *Moses*, *That the Lord thy God hath IMPARTED these to ALL THE NATIONS under the whole Heaven?* Can it be said indeed that God imparts any evil? And that to all Peoples under the whole Heaven?

Ans.

But I will declare as the very thing is ; *whoever he be, that is obliged to a better and higher matter, he presently slips and prevaricates, as oft as he lets down himself to that which is lower.* Forasmuch therefore as the most bountiful God hath revealed himself more clearly and nearly to this people, than to any other ; speaking to them out of the midst of the fire, and singularly given them holy Laws, and Institutions, as he had not done to any other people ; it became them likewise to order their lives, not according to the manner of other peoples, who had not received these (Laws) but according to the mode which God of his special grace had taken care should be declared to them ; whereby an *Access* for them unto God himself, was in all cases prepared, so as they might be perfectly instructed by him. Otherwise they would have held it necessary to consult the Sun, Moon or Stars for events, counsels, and direction.

Besides, the thing from which *Moses* so vehemently debortheth the *Israelitish* people, is not, that they attended to the course of the Sun, Moon, and Stars, and contemplated the work of Divine Providence in the Heaven : But only they should not suffer themselves to be driven by them, in bowing before them, to worship them for Gods, as was wont to be done among the Gentiles ; who attributing to the Stars and Planets, names of Gods, they erected to them Statues, and Temples, and gave them the worship.

worship of Gods. And this they did with so great fervency of zeal, that when after a time, by the light of the Gospel, the fraud of Satan began to be detected, these peoples, by the Faith of Christ, being accused of Idolatry, were soon set on fire into a huge madness. From whence also those cruel persecutions derived their occasion. But if the Gentiles had not abused these celestial Creatures unto evil; If they had suffered themselves to be led, as by the hand, unto God by these works of God, as we may see it in *Job*, and his *Friends*; and as is still on record to memory in the *Jews* Historicals the like thing of the sons of *Seth* in the former world; and of *Noah*, *Abraham*, and *Melchisedech* in the latter and present world, before the Law was given; And of *Moses*, *Daniel*, *Shadrach*, *Meshech* and *Abednego*, under the Law, (of whom it is written *, that *Moses* was learned in all the wisdom of the Egyptians, &c.) As also of the *Magi*, living out of the Law, and without the Law; * If (I say) they had not bowed themselves before the Host of Heaven, but by this thing they had learned to bow the knee before God the Creator of all things, worshipping not the *Signes* of future things which he hath set before us, but the *hand* *It* self that put them, viz. the Counsel and wisdom of the Omnipotent God, verily they had not sinned; and it would have been far from them to persecute any man who should attempt to bring them nearer unto God.

* Act. 7. 22.
Dan. 1. 4.
Orig. contra
legem. Et si
ne lege de
genibus.

I conclude therefore, that from this dehorration of *Moses*, (*Deut.* 4. 19, 20.) it cannot be concluded, that these celestial Signes ought not to be observed, and attended unto; but only, that we ought not, too much to adhere to them, either to bow down to them, or to worship them; or because of them to neglect that which is better, and nearer, as it happened oft in *Israel*, through the seducements of the world, and of the Prince of the world. Consult *Jer.* 7. 18. and thou shalt see how the Lord shewed to his Prophet what was prepared in the Cities of *Judah*, and streets of *Jerusalem*, viz. *The Children gather wood, and the Fathers kindle the fire, and the women knead the dough, to make Cakes to the QUEEN of Heaven (Melecheth, that is to the Host of Heaven) and to poure out Drink-Offerings unto other Gods.* Yea see in *Jer.* 44. 17, 18. How as well the men as the women of *Judah* did backslide to that degree of Idolatry, that they brake forth into these

these words, *But we will certainly do whatsoever thing goeth out of our own mouth, to burn Incense to the QUEEN of Heaven, and to pour out drink offerings unto HER, as we have done, we and our Fathers, our Kings, and our Princes, in the Cities of Judah, and the streets of Jerusalem, for then had we plenty of victuals, and were well, and saw no evil.* So that by MELECHET, or the Queen of Heaven, they understood no other thing but the Host of the Stars; And therefore that the thing which the Lord blames in Israel, is not that they gave heed to the Host of Heaven, but that they drew them into abuse, and Idolatry, doth manifestly appear by those things we read in Jer. 8. 1, 2. Behold, that which in the former Chapter he had expressed by the Name of the Queen of Heaven, that very same here he calleth the Host of Heaven; and that which he threatens severely to punish in them, is not that they did heedfully consider the Signes of Heaven, but that they worshipped them, and bowed themselves unto them, as unto their Gods.

There is furthermore another thing, wherein the Israelites here greatly sinned, *That to wit, in imitation of the Heathen, they were too much afraid of those Signes of Heaven as if there was not in being a superior power, on which, both they, and all the Host of Heaven did depend: and as if those things which were there prefigured, ought alwaies necessarily to attain their effect.* In which respect the Lord in that manner speaks to them by his Prophet, Jer. 10. 2. *Learn not the way of the Heathen, and be not dismayed at the Signes of Heaven, for the Heathen are dismayed at them.* As if he should say, "I have set before the Heathen which have not known me, signes in
 "Heaven as meanes leading unto me, because they have not
 "known any other way, and have not received any other Law.
 "But THOU my people ISRAEL, who hast learned to know
 "me more nearly, and from me hast received the Law out of the
 "midst of the fire, which excels all other Laws, return not thou
 "unto the way of the Heathen, but learn thou well the way shewn
 "unto thee in my Law, and there shall be no cause that thou
 "shouldst be afraid of the signes of Heaven. For (as it is writ-
 "ten) *I am he which have created the heavens, and have bound my
 "self to thee in an everlasting and indissoluble Covenant. I am
 "JEHOVAH, making all things, extending the heavens alone,
 "spreading abroad the earth by my power, that frustrate the tokens*
 "of

Isa. 44. 24,

25.

" of the *Ljars*, and maketh the Diviners mad, that turneth the wise
 " men backward, and maketh their knowledge foolish. Be ye only
 obedient unto me, walk faithfully in my Wayes, and nothing of those
 things is to be feared by you, of which the Heathen are afraid.

But that we may come nearer to the MATTER; If this were
 true, that nothing of truth and certainty could be gathered from
 the celestial Signes, and therefore it were prohibited to attend
 unto them; tell me, I pray thee, *For whom, or what ends are*
those Signes in the Sun, Moon, and Stars made? To what purpose? * Joel 2.30
To what use? Why are not only the Jewes in the Old Testament *, but & 3. 15.
Christians also in the New * precisely sent to them? as we shall hear * Mat. 24.
 more largely afterwards. Therefore from the S. Scriptures I con-
 clude that those signes conspicuous in the Heavens (especially in
 these last times) do necessarily portend something, and therefore
 of right, they are deservedly and diligently to be obser-
 ved.

But some may object: Suppose that Signes are given in Heaven; *Obj.*
 of those things which shall come to pass on earth, or ought to come to
 pass; what doth this help me, if I want a requisite wisdom to under-
 stand them? as having no true and undoubted rules, by which I may
 be able to judge of those Signes? Doth not the Almighty and most
 excellent God accuse Job of his Ignorance, even in this very busi-
 ness of the predominion of the stars on us inhabitants of the earth,
 asking him by way of opprobry, *Hast thou known the order of Hea-*
ven? wilt thou set the dominion thereof on the earth? As if he had
 said, Thou knowest that thou hast no knowledge of this thing;
 and that thou canst do nothing in this matter, Job 38. 33. And
 doth not Solomon, Prov. 25. 3. speak concerning the heavens above
 us, and the earth beneath us, and the hearts of Kings, that those
 three are unsearchable; How then shall any man dare to attempt,
 without the Note of the greatest presumption, so to search out
 those things which are in the Heavens, as thence to pick out,
 what shall come to pass in the world? And do we not see many,
 yea of the excellentest Masters of Astrology greatly to be deceived;
 as for example, That most famous *Albumazar*; of whom we read
 in his Writings, he foresaw by the stars, that Christian Religion
 should not continue beyond 1400 years from after its first begin-
 nings: whereas to now, since Christs Birth, we accompt 1662
 years:

years. Which term exceeds *Albumazar's* Calculation, more than 200 years. And there have been afore 142 years since, certain Astrologers, which from that great Conjunction of (♄) *Saturn*, (♃) *Jupiter* and (♂) *Mars*, in *Aquarius*, which happened in the year of Christ 1524, struck a great terrour into men concerning some imminent great Deluge (though not universal) so that many provided themselves of ships; by which, after the manner in *Noah's* Flood, they might save themselves from the Waters; whereas no such thing at all followed thereupon. Many more of the like *Errors* might be produced; but let these suffice.

Orig. σφδλ-

ματτ.

Ans.

We answer; If this be granted, that those things which are seen in the Heavens are truly Signs and Preludes of those things which shall come to pass on earth, and for the understanding of them, there is need of certain and undoubted Rules and Precepts, to discern all things aright: Yet that remaineth firm, and irrefragable, that we are bound to attend to those signs, and to apply our minds (as much as in us is) to those premonitions set forth in the Heavens, instantly to pray for, and expect in faith, greater wisdom, and understanding, as they have done, who ever attained to any certainty in this Science: And moreover to set before our eyes, those general Rules which have been delivered to us, by the more skilful in this Art. For, albeit those precepts (partly by the multiplicity, and subtilty of them, and partly by the prevalence of a certain superiour cause, which can invert, and make void all these things) are not alwaies found firm and undoubted: yet if we seek of God our certainty, he can equally in these, as in other businesses, and Sciences of the world (which considered in themselves are also full of uncertainty) establish our hearts, and lead us into all certainty of truth: and give to us that we may see and discern, what others cannot see and discern.

As for that place of *Job*, this only is intimated, *If any man will rightly and fundamentally know the order of heaven, and the dominion thereof on the earth, he ought to learn it of God, who alone sealed all these things; and therefore it is not meet for Job, or any other man to glory before God.* And for that saying of the wisest King, neither doth he intend any other thing, than to teach us, *That these three in themselves are unsearchable: to wit, Heaven, as being too high and sublime; the Earth, as being too deep; and the heart of a King,*

King, as being too much hidden, unstable, and mutable. So that from hence it cannot be concluded, that a man that feares God, and cleaves to him, may not be endued, or gifted by God with such wisdom and understanding; that he cannot understand the things which are in Heaven above him, and in the earth beneath him, and in the hearts of Kings without him. No by no means. For Solomon himself in the Book of Wisdom (Chap. 7.) testifieth V. 17. the contrary; where he compileth a Catalogue of those things which he was taught of God, by Wisdom. *God hath given me certain or true knowledge of the things that are in Nature, that I might understand the constitution of the world, the force of the Elements, the beginning, middle and ending of times: the vicissitudes of Solstices, the variety of Seasons, the Circuits of years, and situation of Stars, the natures of Animals, the furies of Beasts, the strength of the minds, and the cogitations of men: the differences of Planets, and the qualities of Roots.* All these, he saith, he learned of God, as well those things that are made in Heaven above him, as those in the bowels of the earth beneath him; and also those things that seem to lie hidden in the recesses of mans heart. For (as he addeth, v. 21.) *All such things as are secret, or manifest, thou hast known. For Wisdom which is the Artificer of all things, taught me.* Seest thou therefore how all things may be obtained by Wisdom: as well the knowledge of those things which are in Heaven, as those on Earth; and in the very Closets of the heart? Therefore he who hath not this wisdom, but doth desire it, let him ask it of God, and seek it where it may be found. Neither let him say, "What advantage is it me that God hath put certain Signes in Heaven, seeing I understand them not? and so many who have assumed to themselves skill in them, have so enormously stumbled, and exposed themselves to scorn?" For we see the same things so happen, in all Sciences, Arts, Negotiations; yea even in Prophecy, and the Gospel, which is called the Word of Truth. Where if one, or another be certain in his Art, and Science, thou shalt find him remaining uncertain. For, where thou must find one true Prophet, with whom there is the sincere Word of God, there an hundred will pretend themselves, who challenge to themselves the same word, and carry before them, In external gesture, and habit, the show or shadow of Prophecy, when as they are not. And where thou shalt

Orig. Pro-
phetia.

Shalt find one who purely delivers the word of Truth, thou maiest muster up an hundred who wrest it to the private sence of humane corruption. Are therefore all Arts and Sciences to be despised, and to be accompted and reputed in the same rank as we see at this day, the Celestial Signes reputed? Certainly if this were so, there were an end of all Science, Art, Prophecie, and all Doctrine of Truth. And all things, as uncertain and dead, must be buried in the profound darkness of Ignorance and Confusion, and there eternally lie buried. Thou seest therefore, that for the dotages or mistakes of some in the knowledge of Astrology, and falsely challenging to themselves the knowledge of the understanding of the Celestial Signes, all Observation of the stars, and Prognostications are not by and by to be vilified.

But let us proceed to the second Member of this our Dissertation; that by the nature it self of the *Conjunction* we may demonstrate, That necessarily some grand, and singular thing is here portended. That therefore thou maiest better perceive the nature of this *Conjunction*, or concurrence of all the Planets in one and the same Sign of the Zodiack, take this similitude: *Whensoever we see all the Rulers in any City, or Commanders in an Army of Souldiers, convene in one place, and there take counsel together, presently we thence conclude, some grand thing is in agitation: The same thing therefore may be here concluded, when we see the Planets so convene and lay their heads together.* For look what the Rulers in a City, and Commanders in an Host are; the same are the Planets in the Host of Heaven. Other stars in the Firmament continue in their fixed distances one from the other, and have no peculiar motion, as every one of the Planets hath his own proper motion, each wheeled about in his own sphere, after his own manner. Therefore ancient wise men considering the Analogy or proportion between the (Macrocosme) the *great* world, and the (Microcosme) the *little* world; said, by the fixed stars of the Firmament were represented the *firm Limbs* of our body; and by the Planets our *inward bowels*, which by their motion, and influences, move, sustain, and act the whole body. What wonder then, if we beholding 2. of December next*, the Members of the greater world, as the Rulers of the *Aethereal*, and Elementary Orbs, convening in one and the same house; laying their heads

together,

An apt Similitude.

*. 1. 1662.
For Serapian wrote this afore the said day of December last.

together, we conclude that doubtless some grand thing is to be agitated in the Heavens, which is in a readines that unexpectedly it may break forth? And that by so much more certainly, by how much we have been taught by long experience, that as often as divers Planets come together, they alwaies bring forth some notable change on earth.

First of all, when the two supreme Regents of the world (*h*) *Saturn* and (*u*) *Jupiter* concur, or come together, which indeed manifestly appears to be done three waies. Their Congressure or coming together *the first way*, is every twelfth year, or in precise speech, within the space of 19 years, daies 315, houres 19. And is called by Astrologers the *special*, or *least* Conjunction of (*h*) *Saturn*, and (*u*) *Jupiter*, because Saturn and Jupiter concur in the signes of the same triplicity. Their congressure or meeting together *the second way*, is every 200 years, or in precise speech, once within 198 years, and 336 daies. And is called the *Trigonal*, or *middle* Conjunction, whereby the same Planets (*h* and *u*) i. e. *Saturn* and *Jupiter* concur, or meet, in another Triplicity, or Trig-
* Orig. Tri-
gonum.
 gon *. Their Concurrence *the third way*, returns not under 800 years, or in precise accompt, after the term of 795 years and 214 daies. And is called the *greatest*, and *total* Conjunction. Which comes to pass when (*h* and *u*) i. e. *Saturn* and *Jupiter* having wandered over all the Triplicities, return to the same Goal or Bound; from whence they first set forth.

And although upon all these 3 modes of Conjunctions of the supreme Planets (*h* and *u*) *Saturn* and *Jupiter*, alwaies some signal Changes in the world have followed; yet notwithstanding, they alwaies have by far been of the greatest moment, which have followed the *Great* Conjunctions or Congressures of *the third way* or *mode*. For example, From the Fall of *Adam* there have been 7 of these *Great* Conjunctions: Or if with *Kepler* and other the most famous Astrologers we may annumerate also the *First*, in the very beginning of the world, then from that time, to our age are numbered 8 of that sort of Conjunctions. For the first is numbered in the time of *Adam*, upon which followed the Fall of all Mankind. The second in the time of *Enoch*, which was received with Tyranny, Robberies, building of Fortifications, and walled Townes, 3. In *Noahs* time, which was entered into

by the Deluge of waters, whereby transgressors were blotted out from the face of the earth. 4. In the life of *Moses*. Which was welcomed in by the *Israelites* going out of *Egypt*, the promulgation of the Law, and the rise of the Commonwealth of *Israel* in *Canaan*. The fifth in the daies of *Isaiah*, upon which followed, 1. The transportation of the 10 Tribes of *Israel*, into the Land of *Assyria* (who to this day have not returned) and anon after that, of the two Tribes *Judah* and *Benjamin*; from whence, nevertheless, after 70 years Captivity they did return. 6. From the time of *Christ*, which was accompanied and followed by the rise of the *Roman* Empire, and the total destruction of the *Israelitish* Commonwealth. 7. From the Age of *Charles the Great*, upon which followed the Division of the *Roman* Empire, into Eastern and Western; as also the Invasion of the *Turk*, into the Land of Promise, and that Reformation sprung up in the Church, whereby the Kingdom of the Apocalyptical Beast began to be obscured.

N.B.

* By *Tbu*, I suppose he means this Decemb. Anno of Chr. 1661, of which he treats, and by That, he means that in 1603.

These things therefore being thus weighed, what notable Changes these 7 former Conjunctions have brought into the world, when nevertheless they consisted but of the concurrence only of two or three Planets; how can it be otherwise judged, but that necessarily a greater change is portended under the eighth great Conjunction of them (which happened in the year of *Christ* 1603. in *Sagittarius*, under which we yet travel in pain, and sob. And so much the rather, that this * concurrence of all the Planets in the same fiery Sign of *Sagittarius*, followed thus in so short a time. For my part, those thoughts I confess, spring up within me, That even as anciently in the Feasts of *Israel*, and their great Solemnities, which lasted eight daies, it was cautioned that the last day was alwaies to be reputed for the greatest day, with which the Feast was concluded (*Levit. 23. 36. John 7. 37.*) So also do I judge in this matter, that of all these 8 great Conjunctions, this last is to be accounted for the greatest: After which, there is nothing more certain to follow, than the Period of *Esaus* time, and the destruction of the Beasts Dominion, and false Prophet; That upon the last time of *Jacob* may succeed, and the Kingdom of *JESUS CHRIST* and of his Saints may be established on Earth. For if some greater thing is hence to be expected, than ever any Conjunction

junction afore produced; what other thing can this be, than the Restitution of that Kingdom so long promised, and desired, and which the Apostles themselves expected by Christ to be erected, (*Acts* 1. 5.) and the final ruine of the Kingdomes of unrighteousness in this world: that another world may succeed, whose Glory may be meet for God only, and to him ascribed.

Upon the third great Conjunction (aforesaid) the former world perished, and another came forth, as if called up from the dead. At the fourth Conjunction the Lord chose to himself one only Nation, out of all the peoples that had in this new world corrupted themselves, which he brought out of the house of Egyptian bondage, and brought them into a certain Land where he himself would govern them. At the Fifth Conjunction, the Kingdom of Israel for the sins of that people, was cleft and parted into two Kingdoms, of which, one was transported into Assyria, not returning to this day; the other into Babylon, for a little time. Upon the Sixth Conjunction, followed the dispeffion of them also which returned from Babylon, which continues to this day throughout the Provinces of the Roman Empire. Upon the Seventh Conjunction, this very last Monarchy of the Romans underwent the same lot as the Kingdom of Israel suffered. For as this was first divided, and afterwards one part of it after another was torn and carried away: So this last Monarchy of the Roman Empire was first divided into Eastern and Western, the first whereof the Turky now long since have invaded, and possessed. And what now I pray can remain to be expected, upon this 8th Conjunction, but that the remnant part of the Roman Empire have the same fate as ancient Jerusalem had. Truly if we consult the Writings of the Prophets and Apostles, that grand and general mutation, which we, whether Jews or Christians do expect, and is to be expected, will appear to be no other than that in the room of the present Kingdoms of the world, the God of Heaven will set up a Kingdom, which shall displace all other Kingdoms; (*Dan.* 2. 44.) And that terrible Beast of Daniel, so viz. the fourth Monarchy of the world, which hath trodden under foot, broken, and crummed the whole Earth into morsels; and that fierce and blasphemous horn, shall likewise at length, being brought to judgment, be deprived of their Dominion, and utterly destroyed: So that at last, the Kingdom, and the Power, and the greatness of the

N.B.

the Kingdom which is under the whole Heaven, is given to the holy people of the Most High, &c. (Dan. 7. 26, 27.) To wit, this is that change which we Christians with outstretched neck do expect, *that shortly it shall come to pass that the scattering of the holy people shall have an end* (Dan. 12. 7.) *that ere long the Redeemer comes out of Zion, who shall take away iniquity from Jacob;* (Rom. 11. 26.) *And that voice of that strong Angel (who by his gloriousness shall brighten the whole earth) shall ring over the whole world, saying, Babylon the great is fallen, is fallen; and is become the habitation of Devils, and the hold of every foul spirit; and the Cuge of every unclean, and hateful Bird;* Rev. 18. 1, 2. What (I say) is it, that we Christians since once the Kingdom of the Beast hath been obscured, do so anxiously desire, and in all our Prayers petition for, than that at length the sixth Vial also, may be poured out upon the River *EUPHRATES*; *that the way for the Kings that are to come from the East may be prepared;* (Rev. 16. 12.) *yes wit, for the KINGS, of which Baruch speaks, (ch. 5. v. 5.) Arise O Jerusalem, and stand on high, and look towards the East, and behold thy Children gathered from the west, unto the east, by the word of the holy One, rejoicing in the remembrance of God: For they departed from thee on foot, and were led away of their enemies. But God bringeth them into thee, exalted with Glory, as children of the Kingdom.* And after these things, what else do we expect, but that the Kings of the Earth, and all their hosts, be by those impure Spirits (Rev. 16. 13. like to Frogs) excited, and gathered together to the war of that great day of God Almighty; (Rev. 16. 14. 15. 13.) in which God shall arise and go down into the valley of Jehoshaphat, and there shall judge the people, and that Naion which hath hitherto so miserably broken and trodden underfoot the dispersed sheep of Israel, (Joel 3. 2, 12.) and that he may utterly and for ever blot out, and extirpate Babylon, that great City, the Mother of the Fornications of the Earth, that terrible, and blasphemous Beast, and False Prophet, (Rev. 18. & 19.) Behold, that concerning these Changes, not only the old Prophets, but the Lord himself, JESUS CHRIST, and his Apostles do witness. And whoever is not blind, but a little exercised in the S. Script. and experience of former Ages, and this present, it will be easie for him to collect, that now all these things necessarily are at hand, by and by to be expected. Therefore it ought to seem a wonder to no man, that these Celestial Signes (which necessarily foretel

fortell the Tidings of some grand and eminent universal change,)
are referred, or applied by us, to this matter.

Yet that it may more clearly appear, that this present Conjunction of all the Planets, is, with great equity to be so interpreted by us; go to, let us turn our selves to the Planets themselves; and let us, I pray thee, contemplate the Constitution and Disposition of these *Powers* of Heaven, and *Regents* of the world; how their countenances are found disposed, both towards us, and one towards another, in this their unusual Congressure, or coming together. For the *Countenance*, as it is commonly given forth, *is the Index of the mind.*

As to the *POSTURE* of these *Regents*, thou shalt find them all, to be complexionated with a troubled, and sad countenance. To wit, thou shalt see the *Moon*, newly departed from the beams of the *Sun* (from whom she was gone scarce 7 degrees) to be vehemently enflamed, all fiery, and burning, by the corporal Conjunction of *Mars*; and that so much the more, in that *Mars* himself is more enflamed by the conjunction of the *Sun*, and the *Sun* takes his turn to be made more hurtful and discontented by the Conjunction of *Saturn*. To which is added, that *Mercury*, which with the good is good, and with the bad is bad, is here necessarily become the worst with the worst. For he being corporally joyned with *Saturn*, what else will he bring forth by his Influences in this universal Combustion, but all manner of fallacies, frauds, betrayings, filling all with sinister suspicions, secret Conspiracies, and intestine hatreds, and so fulfilling, or filling up the measure of all unrighteousness, and violence on earth. Whilst *Venus* and *Jupiter* (whose House this is) although also present, yet to remove, will be so hindred and obstructed by the combustion, and malignity of the intercurrent Planets, that they will not be able with their more benigne beams (while as strangers they invaded another's House) to reach unto us. And if that be true, that *Theodorus Horn*, a Famous Astrologer affirmeth, and others also, resolve to be certainly collected from the Tables of Conjunctions of Planets, that in the time of Noah, there was the like conjunction of all the Planets in *PISCES*, a watery Sign, upon which followed that terrible Judgment of an universal Deluge, which together at once blotted out all the wicked, from the face of the earth: why may

may it not be lawful for us to collect from this concurrence of all the Planets in the fiery Sign *Sagittarius*, that by it is portended and foretold that fiery Judgment which immediately foreverns the Kingdom of Christ; intimated in Peter (Ep. 2. this) and in the Revelation, (ch. 11. v. 18.)

2. If thou consider the PLACE, in which all those *Ethereal* Regents convene, thou wilt find it to be the same, wherein the late great Conjunction in the year 1603, the 29th. day of *Sept.* or 9 of *Oct.* was acted, under which we still labour; its full and final operation being not yet at an end: to wit, the last Sign of *Sagittarius* in the fiery *Trigon*. As if the Heavens, which are said to declare the glory of God, and his Justice (Psal. 19.) did by their voice intend no other than to repeat that signification of the next preceding great Conjunction, and by a second Proclamation to confirm unto us, that this combustion is no other then that where-by this present world of the wicked shall be burnt. For if this be true, that the present world shall shortly perish by fire, and that Signes thereof are by God placed in Heaven; it is necessary that this Sign be some fiery one, which may most apply square with the expression of this signification. And if the Sign ought to be a fiery one, it must be this, which is the third and last, in which also the great preceding, and last Conjunction was acted. And that which is more, and more commends this place of the Heaven is, that the very next day after the said Conjunction, *Sept.* 30. or *Oct.*

10. 1603. when now by the coming of *Mars*, that great Conjunction had received its complement, that same *New Star* appeared in *Serpentarius*, precisely in the same place of Heaven, on which all the Astrologers eyes were fixed, expecting the Conjunction of (*H* and *S*) *Saturn* and *Mars*, witness *Kepler*, in the Book which he wrote concerning the New Star in *Serpentarius*, of which he noteth many, and wonderful things. I will here add one out of the said Book, where the Author comparing this Star with that which was seen in *Cassiopeia*, in the year 1573. thus saith:

* This Star, i. e. that 1603.

* Former. Orig. prior illa, relating I suppose to that Star, Anno

1573. And

Later relates to that 1603. as I understand Sed caveat Lector.

"THAT FORMER" cometh on the world unperceived, and as an outlook for enemy, which having passed the City walls, appeared in the Market place afore the Citizens had heard the name of this Expedition. But this LATTER being long time afore expected, shewed in the appointed day, with great solemnity, after the manner

"of

"of some mighty Monarch, who about to visit his Metropolis City,
 "sending afore him his Quarter-masters, designeth places to all the
 "Princes of his Court. Now the waies or Streets are cleaved;
 "now the common people upon the rumour of the Army, run to and fro;
 "now the Boyes complain of the delay of his coming, whilst the virgins
 "and household-stuffe are brought in. By and by his retinue following,
 "while the first enter the gates, and the noise of them, and sound of
 "Drums pierceth all the high waies; all persons being allarm'd, they
 "fill the Windows, crowd the Streets, and the little Boyes and young
 "Girles are starled with joy, the high Heroes and faithful Ministers
 "ride on horseback; the common people gaze with open mouth, and
 "wistly look on every one, as greedy to behold the King. At last, af-
 "ter the long Train, appears the Troop of Drummers and Trumpe-
 "ters; after which follows the awful rank of Armed men, on each
 "side whereof there is a file of Carriers; in the midst is the KING,
 "curvetting or prancing on a generous Horse, Glorious in Purple or
 "Scarlet, and Gold. There needs not the pointing of Fingers, or ask-
 "ing of Questions, every one, having seen the Guard, saith in his own
 "private breast, Behold now at last him whom thou hast desired. What
 meant this quick-sighted Author, in so prolix, and elegant a de-
 scription of this Star, but that he might set before our eyes, the
 Majesty of him that is signified thereby. To wit, that Glorious
 Advent of the King of Kings, whom all, and every where the
 Creatures, especially the Inhabitants of his Metropolis (the men of
 Jerusalem) have, as with out-stretched neck so long expected. To
 which purpose it advantageth, that the said Keplerus affirmeth, that
 this Star almost in all circumstances is like to that which the wise
 men saw in the East, as the Sign of the Lord Jesus, King of the
 Jews, excepting this Stars Immobility, and Altitude. See Kepler
 in the said Book, p. 134, 135. To wit, this in Serpentaria, stood
 unmoveable in the Firmament; That of the wise men moved in
 the inferiour sky. The other was in the superiour, this in the infe-
 riour part of Heaven. Whereby it seemeth, not obscurely to be in-
 rimated that this Star, as it looked at none other than that same
 King of the Jews, so it was the Harbenger of an higher, and more un-
 moveable Kingdom, than ever yet Christ had, or hitherto hath been
 known to the world. Seeing these things are so (that namely, the
 place in which this year * is the meeting of all the Planets, ap-

* He means
 last year,
 viz. 1662.

pears to be one and the same, with that place wherein 50 years
since, was beheld not only that great Conjunction, but also that
new Royal Star in *Serpentarius*, and of some called the *Sign of the*
Sow of man, whose other thing I pray can be collected (if any cre-
dit may be given to the works of God) when this, that this congreg-
sured? or coming together, which respect unto the same thing of
which we mornished but now, concerning that great Conjunction,
and new Star.

* of 1601.

To the CIRCUMSTANCES of this *Spoud* (of Stars) will be-
long the consideration of the TIME, in which it begins, continues;
and ends: it begins with the entrance of *Jupiter* to the rest already
congregated; which is done in the night preceding that day of
December and is ended by the Moons going out again, in the
night immediately following: so that the *Duration* of this Con-
junction, is not beyond one day, which also is indeed ominous.
For as if thou shalt see the States of a City, or Commanders of an
Army, solemnly congregated, suddenly and tremulously again de-
part: one from another, there is none but would thence gather,
that there is some great matter in that thing: even so it is alto-
gether in this matter; whilst those Captaines of the Celestial bo-
dies that have scarcely once met for so many Ages, should so speed-
ily again hasten away from each other, may they not justly strike
a terror? For they are assembled together in that common Pa-
lace of the Celestial *Sagittarius* out of our sight, in a place subter-
raaneous in *Europe*, in the night time (we being deeply as-
sleep) and so are carried up as in one Chariot above our Horizon,
and born away beyond our vertical South point, and by the
West transported out of our sight, and so begin again to be sepa-
rated.

But how are they separated? Which of them all first goes forth?
The *Moon*, which by any means, by her swift motion among the
Stars acting the part of a Currier, or Post, is first dismissed, that it
may carry about swift tidings to the whole world: Yea because
she is the Receptacle and Chariot of all the Celestial Influences,
and the flinger out of them upon the world; it causeth a beginning
of unusual operations, i. e. It poureth forth the efficacy of those
beams which had been collected in the common Conjunction.
After which, after 5 daies followes enflamed *Mars*, the instru-
ment

ment of heat, or wrath and fury, yet summing All Next after the
Sun, follows *Venus*, after other 10 daies, to wit, the 30th of *Decemb.*
 And again after nine daies *Mercury* (*January 8.*) Only ma-
 lignant *Saturn* being left alone in the House of *Jupiter* to contend
 with beign *Jupiter* for a whole year, when or at which time, *Jes-*
piter being weary of striving, is driven out of his own house,
 betakes himself to *Capricorn*, Anno 1664, Jan. 3. *Saturn* abiding
 behind in his place aforesaid, above 11 moneths (to the 16 of
Decemb.) But there will come to pass yet, two notable Conjun-
 ctions in the same fiery Sign of *Sagittarius*. The first is of *Jupiter* N.B.
 with *Saturn*, Oct. 31. 1663, The second of *Uranus* with *Saturn*,
Novemb. 22. 1664; all which (if any credit to Heaven) being the
 worst of ominous Tokens, seem to be the foretellers of terrible
 Confusions, Perturbations, Wars and Slaughters on earth, be-
 cause so many fatal periods of things every where in the world fall
 in together.

The ANTECEDENTS, which went before this Session of
 these Rulers of the world, and are such a sign of some grand and
 singular thing to be noted thereby, are these (besides what we have
 now premised concerning that great Conjunction and new
 Star.)

1. That terrible Comet, which about the end of Autumn in the
 year 1618, exposed it self to be beheld, formidable for its Tayle,
 or flaming wand. The chastisements of which Rod, even to this
 day leave the whole body of the Church, sickly, and as in an Ago-
 ny, full of wounds, and malignant Ulcers, whose Corruption is
 not yet wrought out, nor the pain mitigated. 2. Another Comet
 appeared in the year 1652. And again a third in the year 1659,
 near the *Celestial Aquila*, or Eagle, not drawing a flaming Tayl af-
 ter it, like the rest, but on its forehead was a fiery Dart, brandish-
 ing as it were its forked head like a sting, miking at the Ea-
 gle.

2. Besides Comets, which are to us as publick Heralds of
 things signified to us by the solemn meetings of those Celestial
 Regents, how many wonderful (*Phænomena*) Appearances in the
 Air have been seen, for some years last past? What Armin in
 the Heavens? What Constells in the Air? what concentrations of
 Ships, men of War, dashing themselves one against another, destroy-

ing each other with Fire and Sword? who is able to recite, how many Monsters, and Prodigies, as well in Heaven, as on the Earth, and Sea have been seen. (since the last Conjunction 1603 came forth upon the Stage?) what terrible Tempests, and unkind of Blasts of winds have been, whereby not only innumerable Ships have been broken at Sea; but Trees have been eradicated out of the Earth, and high Towers cast down. But I speak what I know happened a year or two since at *Rostoch*, whole Tower, though covered, or cramp't with Brasse, was cut a two, as it were with a Sword, and carried away as if with hands, without the wals. How many, and how great Earthquakes to be trembled at, since that, as well in *Italy*, as *France*, and elsewhere have happened; with which many men as in a moment, have been swallowed up, yea whole Cities, yea whole Islands drowned, or overwhelmed with Mountains (as *Playrs* in *Rheria*, in the year 1618.) How many sudden burnings have been seen here and there since that, whose original no man knows? Yea how many have been, of which it is manifest they were sent from the Heavens, as by common fame happened in certain places in *Germany*, in the Territories of *Cluso*, and in other Regions. Out of *Galata*, a City situated not far from *Constantinople*, I saw it written, that in the flame with which the City was burning, were seen evil Spirits, driving forward the Flame. What rage of Famine occasioned by the dearth and want of Provision, hath wasted throughout the whole body of the *Roman* Empire; whereby Mothers were made to devour their own Off-spring, and friend to kill his friend, that he might eat his flesh; yea and the bodies of the dead were taken up out of the graves, that the barking stomach might be satiated. If I would relate what prodigious things came to pass in earth and Heaven during the bloody War of *Germany*, *Poland*, *England*, *Sweden*, and *Denmark*, I should be too prolix or tedious, and perhaps more ungrateful to tender years. Of those things only, which happened in *England*, *Scotland* and *Ireland*, within the space of one year, there is a whole Book extant, under the name of *Mirabilis Annus*, &c. which were seen in Heaven and in Earth within the year 1660. And if there should be set before our eyes what Monsters have come forth from the rime of the last Conjunction, as well among Brutes, as men, it would be horrid to hear them,

and

and unsafe for women great with child to read them. Only this one will I declare, of which I have undoubted certainty; to wit, that in *Tammus*, a City in *Norway*, in the Province of *Wensussel*, about the Kalends of *January*, 1661, there was an Infant born, which was heard to cry in his Mothers womb 12 times; *Woe to Denmark, Woe to the whole world*. Therefore all these things which we have seen to follow the last Conjunction, and now also to precede before the concurrence of the Planets in the same place, are a demonstration to me, that of necessity some grand, and singular things hereby are signified, even such things as I have but now noted.

But some man may perhaps say, *It is not a thing so past remedy and given for gone, as is presumed by us. The Conjunction of all the Planets is not a matter so unwonted and rare, that it should seem to portend a fiery judgment, as that Conjunction in the time of Noah portended the deluge.* The reason is, because (as *Seth Calvinus* in his Chronological work doth testify) there was observed also a Conjunction of all the Planets in the year of Christ 1186, *Sept. 16*, the third day of the week, the first hour of the Day; upon which notwithstanding, no such, or the like thing followed.

I Answer; That reason is not sufficient to break the force of our Argument: 1. *Because that Conjunction of 1186, although it fell within the bounds of a Conjunction, yet was it not in one Sign, as is ours, but in diverse Signes:* the great Luminaries being in *Virgo*, and the rest of the Planets in *Libra*. 2. *Because that Conjunction in 1186 being in an earthy, and airy Sign, must necessarily be meeker than this in a fiery Sign, or than that in a watery sign in Noahs time.* 3. *Left notwithstanding, any man should repure that Conjunction in 1186 to be of no moment, let him consult the Histories of 1186, and he shall see, that by and by, in the year following it, Jerusalem was taken by Saladin the King of the Saracens, and that New Jerusalemish Kingdom was taken away from the Christians. Nor were there wanting other horrid things. The Sea in Sicilia, contrary to its Nature went backward, to the drowning of 5 millions of men. In Italy it rained Hailstones of the bigness of Goose Eggs. Carina a City of Sicilia, was swallowed of an Earthquake; and in that 20 thousand men perished. Also a fiery Beam was seen in the Heavens, and*
other

other portentous things of that nature. So that that Conjunction also, departed not, without some notable operation or effect, as well in the air, as in the earth. 4. Let men know that we do not put the whole stress of our Prognostication in the naked Conjunction. For unless Antecedents, Concomitants, and Subsequents, founded as well in S. Scripture, as in experience, did add weight to the thing, we should not write these things with such confidence.

Let us now therefore come to **CONCOMITANTS**, from whence may be concluded, at least probably, concerning the end of this world, and the imminent approach of the future. Verily, I do not think it lightly to be esteemed, that care is so taken by the providence of the all-fore-seeing, and fore-disposing God, that on the day preceding this Conjunction, viz. *December 10.* should fall the Lords day of the 2 *Advent*. wherein are those words of Christ, *Luc. 21. 25. And then shall be signs in the Sun, and Moon, and Stars, and upon the earth distress of Nations, with perplexity, the Sea and the waves roaring, mens hearts failing them for fear; and for looking after those things which are coming on earth; for the powers of Heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power, and great glory.* As if that our blessed God, to whom all his waies are known from eternity, had, besides this concurrence of the Planets, and agitations of the celestial powers, expressly commanded that also this Prophecie and exhortation of the Lord Jesus, should be read of all, and inculcated, precisely on that very day which immediately goes afore that Conjunction, if perhaps yet in this last moment of time, some would consider, and use means to be saved.

See now, we have given it forth, demonstrated both out of the S. Scriptures, as also from the nature of the thing, and divers both antecedent, and concomitant circumstances, *That these celestial signs do necessarily portend some great and singular thing. Some mighty change, as well in the Civil, as the Ecclesiastical Government.* And for as much as, according to the Writings of the Prophets and Apostles, and the constitution of the Time wherein we live, no singular thing yet remains to be fulfilled, but that the *Jewes may be converted unto Christ; and incidently that Babylon comes into remembrance before God, and all the wicked, by the fire of the judgement*

ment be blessed out of the earth, whereby all the Kingdoms of the world may be made obedient unto God and Christ; we justly conclude hence, that all these very same things are prefigured and portended to us, by all the afore said celestial signes afore recited. And therefore we ought seriously to watch, and diligently to weigh with our selves how the matter stands in us with God and our neighbour. *Whether our Lamps are girt, our Lamps burning? That* N.B. *in such posture we expect the coming of our Lord to the marriage, and that so soon as ever he shall come, and knock, we presently open to him the door, Luk. Ea. 35, 36. I say, Whether our Lamps be trimmed, that at whatsoever hour that cry shall ring out, Behold, the Bridegroom cometh, we forthwith be prepared to meet him. If not, but in the absence of our Lord we are found to have dealt perfidiously, have acted strifes and contentions, eaten and drunk with the drunken, have fallen into a Lethargy of sloth and negligence, and so have profoundly and deeply slept. What remedy then? How then shall we hide our selves from the wrath of the Lamb, and from the face of so faithful a Master, and Bridegroom, who so dearly bought us, and did so straitly charge us to wait for his return to the Marriage? What shall we answer unto him who hath so faithfully and continually forewarned us by so many, and so great motions of his most Sacred word, and by so many, and so great signs in the Heavens?*

But I seem to hear the voice of some most famous men, and exercised or experienced in Astronomicals, objecting, *'Tis true, that the Planets do by their Influences act upon these inferior bodies, as certain general causes; but seeing the actions of men, and their Effects, and Consequences are not determined by those general causes, but by these particular (to wit, by mans will, and the free consults of men) it were fond, and beside sound reason, to intend to conclude any thing certain concerning the Actions of men, and their effects and consequences, by those general Influences of the Planets.*

To these things I Answer, *I. We determine nothing concerning the Actions of men, and their Effects and Consequences by the Stars, as by their CAUSES, but only as by the SIGNES of them. Whereby God doth foretell us, and set before our eyes as in a Table the truest Actions of men, and their Effects and Consequences: For as God foresaw all things which should ever come*

so pass, from the first beginning of the world (as it appears plainly out of the Prophecies of *Daniel*, (chap. 2. 20.) and of other Prophets; so hath he set the Signes of all these things in the Heavens, that they who have eyes to see, might there see as in a Looking-Glass, what God hath foreseen shall come to pass on earth in his time. 2. *In that we seem here to determine something as certain, we have not that, from the Stars, but from the S. Scriptures, probable Reason, and by a certain sensitive experience.* All which, seeing they do so fairly agree with the Stars, and concur to the same sense, they deservedly ought to be of some moment with us.

But grant that thou canst not know certainly any thing by those *Celestial Signes*, as being above thee, and exceed thy capacity; If nevertheless thou hast thine eyes open to see what things are done on earth, and thine ears to hear what the Sacred Scripture doth expressly and roundly teach, there will not be wanting to thee Reasons, whereby thou maist sufficiently discern, the end of this world, and the beginning of the next at hand. For which there is no need of spiritual eyes, and sublime understanding, but only of attentive observation of things visible, and sensible, and humane Faith only, whereby we so believe the Signes incurring into our eyes, that we be convinced. For who doth not see how the whole *Christian* world is divided in it self, and miserably torn into many contrary parties? Even as the *Secular* Government, or last Monarchy of the world? And which is more, how not only the whole is divided into two integral and great parts (as of old) but into many little small parts; and again every Part, every Sect, every Region, and Nation, disagree among themselves, so that the people know not which way to turn, nor whom they may believe. One *Roman* Catholick riseth against another *Roman* Catholick; *Lutheran* against *Lutheran*; *Reformed* against *Reformed*; *Anabaptist* against *Anabaptist*, yea one Member of the *Roman* Empire against another. *The Guest is not safe with his Host, nor the Father in Law with the Son in Law; the amity of Brethren also is rare,* as the Poet * describeth to the life the character of the former world, which the Deluge of waters, of old, washt away. But if that the Lord Christ affirmeth, *Mat. 12. That a Kingdom divided against it self cannot stand*, be of undoubted truth, how I pray shall the Kingdom of *Christians*, in respect as well of the Religious Government, as of the

* Non lo-
quitur ab ho-
spite intus.
Nec sacer a
genere, &c.

the secular, so many waies divide I, be able to stand long.

If, moreover the dispersing of the holy people, shall have an end, as the Angel in *Daniel* speaketh (*chap. 12.*) And if the God of *Israel* and *Judah*, shall again have mercy on them, and restore unto them their Kingdom (as the writings of the Prophets are full of promises concerning that matter) in what time, I pray, most likely dost thou think, that will come to pass? Will it not be, when they shall least dare promise that thing to themselves? Will they especially then expect it, when they are broken with the sense of their unworthiness, whether haply the Lord, the God of their Fathers will vouchsafe of his meer Grace and Mercy, to remember them? Let who so will war against them, they will take Arms against no man. If any man smite them, they bear it. If any drive them from place to place, they give place, and fly away, as the chased Fawns of the Hind upon the mountaines. If any lyes hands on them, and drags them to execution, to kill them, as swine, they deliver up themselves to the slaughter. If any will kill them with the sword, or burn them in the fire (as in *Lusitania* is often done) or attempt to bury them alive in pits (as not many years since was done in *Polonia*) they have nothing wherewith they oppose, or defend themselves, but prayers to God; justifying him in his Judgments, and pleasing themselves after a sort, in the punishment of their sins; hoping in this, that the measure of their punishments, and chastisements will at length be fulfilled, that God may again have mercy upon them. And whereas formerly they were so averse from the Christians, that not in their greatest necessity would they receive of us any support or almes; now it is come to this pass, that they not only gratefully accept of a morsel of bread, giving God thanks for it, but also come and desire the fame of us. Which indeed is no obscure sign on earth, that their conversion and redemption draweth nigh: Even as of old in *Egypt*, then was the time at hand, that *Joseph* would make known himself to his Brethren, and receive all his Fathers Family into his protection, when it fell out, that his Brethren thinking no such thing, came to receive from the hand of *Joseph* (whom long since they had sold; and delivered him into the hand of strange Nations) bread, and succours for the support of life. And if now the Mercy for the *Jewes* is at hand, to wit, the Revelation of the

true Joseph among them; it necessarily follows, that the judgment of Babylon is at hand, and of necessity the destruction of the last Bestial Monarchy (as afore we have often advised) is before the doores. For hear how Jeremiah (chap. 51.) knits these two together, namely, the Conversion of the Jews, and the Subversion of Babylon. For he saith, v. 5. *Israel and Judah shall not always be left of God, the Lord of Hosts, in wilderness, because their Land was filled with transgression, because of the holy one of Israel, &c.* And immediately in v. 6. *Fly ye out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity: for this is the time of Gods vengeance, he will render to her a recompense.* Behold, so soon as God shall have mercy on his people, presently he will gird himself to render vengeance on Babylon, for her injustice, Pride, and all Oppression towards the miserable dispersed sheep of Israel. As in the former Chap. the Lord complained, saying, *The sheep (my people) are destroyed, their shepherds made them to go astray; they went from Mountain to Hill; forgetting the place of their lying down; all that found them devoured them, and their adversaries said, we offend not, because they have sinned against the Lord, the habitation of Justice, even the Lord, the hope of their Fathers,* Jer. 50.6,7. Hear also how Joel joynes these two together (viz. the Conversion of the Jews, and the Judgment of the He then which oppressed them, as mutual consequents) chap. 3.1. where he saith, *Behold in those daies, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all Nations, and will bring them down into the valley of Jehoshaphat. and will plead with them there, for my people, and for my heritage Israel whom they have scattered among the Nations, and parted my Land, and they have cast Lots for my people; and have given a Boy for a harlot, and sold a Girl for wine, that they might drink.* Note here how swiftly the one shall follow the other. Even so soon as the Cup of indignation is removed from *Sion*, so soon shalt it be drunk to the Daughter of *Edom*. The punishment of thine iniquity is accomplished, O Daughter of *Zion*. He will no more carry thee away into captivity: he will visit thine iniquity, O Daughter of *Edom*. He will discover thy sins. Lam. 4. 22. As if the Lord had said, * Thou * hast seen how I have visited and discovered the iniquity of my * people; how I have led them captive among all Nations:

* that

* that these being admonished by their example, might be wiser,
 * and might more diligently observe my Commandments than
 * they have done. But because thou hast done no better, but
 * worse than they; and in stead of the Mercy with which thou
 * shouldest have been inclined towards my people; and the
 * righteousness with which thou oughtest to have convinced
 * them of unrighteousness, thou hast done altogether the contrary:
 * thou hast used no mercy towards my people; and by thy
 * unrighteousness hast hardened them in their iniquity, and
 * whilst thou didst these things, thou wouldest justify thy self;
 * fixing thine eyes not upon thy self, but upon them; thou sawest
 * not the Beam in thine own eye, but didst the Mote that was
 * in thy Neighbours eye; meditating in thine heart; *This people*
 * *suffereth condign punishment for their faults, because they refused to be*
 * *Lord Jesus, who was the hope of their Forefathers, and that in rag-*
 * *ing against them, we cannot sin.* Yea thou hast persuaded thy
 * self that in thy afflicting, crucifying and killing of my people,
 * thou hast done my work, and rendered my revenge. *Joel 3. 4.*
 * But I, also, as the iniquity of my people shall be finished,
 * even as I have done to them, so will I do to thee. I will visit
 * thee, and discover thy abominations. And as thou hast exerci-
 * sed no mercy towards my people, so no body shall pity thee.
 * As thou hast done, so shall it be requited to thee; in the Cup
 * thou hast drunk to others, shall it be drunk to thee. Yea the
 * double thereof. *Rev. 18. 6.*

As to the Time of the Conversion of the Jews, and the restor-
 ring of the Kingdom of Israel (of which all the Prophets are full)
 and by consequence the end of the terrible 4th. Beast of *Daniel*,
 that is at hand, that also may be sufficiently demonstrated by those
 Signs which are prescribed in the Old and New Testament;
 some at least of which I will recite. And 1. out of 4. of *Esdr.*
 5. 1, 2, 3, 4. *Eccl. 1. 1.* Nevertheless, at concerning the signs, behold
 * the day shall come, that they which shall dwell on the earth, shall be
 * taken in a great snare, and the way of truth shall be hidden, and the
 * land shall be barren of Fruit. 2. But iniquity shall be increased, and
 * the multitude shall grow great, but they shall not be converted. 3. And
 * the Lord shall then now send to them rain, that they see washed sudden-
 * ly. 4. But if the great High ground is dry, then shall see after
 * the

* verily
 * the 2 of *Es-*
 * dra 7. 1, 2;
 * &c.

the **THIRD TRAMPET**, that the Sun shall shine suddenly again in the night; and the Moon thrice in the day. 5. And Blood shall drop out of the wood, and the stone shall give his voice, and the people shall be troubled. 6. And even he shall rule, whom they looked upon for, that dwell upon the earth; and the fowles shall take their flight away together. 7. And the Sodomish Sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof. 8. There shall be a Confusion also in many places, and the fire shall be sent out again, and the wild Beasts shall change their places, and Menstruous women shall bring forth Adversers. 9. And salt waters shall be found in the sweet, and all friends shall destroy one another: then shall we hide it self, and understanding withdraw it self into his secret Chamber. 10. And shall be sought of many, and yet not be found: then shall unrighteousness, and incontinency be multiplied on earth. 11. One Land also shall ask another, and say, Is Righteousness that maketh a man righteous gone through thee? And it shall say, No. 12. At the same time men shall hope, but nothing obtain: they shall labour, but their waies shall not prosper. And these are partly general signes, and partly particular, which God foretels shall come to pass, afore he shall again gather together Israel, and render to the Inhabitants of the earth according to their waies. All which signes without doubt have been abundantly enough fulfilled. The Inhabitants of the earth have heaped up to themselves much Revenue, great Treasures of Silver and Gold; mean while no Faith, no Truth can be found among men. That Countrey in which Esdras then lived, when this Vision happened unto him, to wit, the Land of Babylon, from that time it became desolate: in divers places now, upon a sudden the light hath shined forth by night, as if it had been day, and by day such cloudings of the Light of the Sun hath suddenly ensued, that the Moon hath thrice in the day presented it self conspicuous, and with its brightness, hath supplied the defect of the Sun. In divers places now; a few Weekes since in Poland, Blood was seen to drop from wood, and to rain from Heaven. Yea also a Stone seemed to utter a voice, as often as certain voices, distinctly articulated to strike a terrour into men were heard, as proceeding out of the Bones of a Wall; the credit of which thing is asserted among Historians. As for the Com-motions, and Insurrections of peoples, whereby new Bird-Rulers have

* Margin.
S'ak'd.

have come unexpected, upon the Inhabitants of the Earth; how frequently hath that happened, and to this day happeneth? Who shall declare how often the *Floods of Heaven have transported themselves to other habitations*, because of warlike commotions? That which is said of the *Sodomitic Sea*, without doubt hath long since been fulfilled. Especially this our most fruitful Age is most frequently famed for *horrid Earthquakes, sudden Conflagrations* (as afore mentioned) *the flight of wild Beasts from place to place, abortive Births*, both corporal, and spiritual, and horrid Monsters. As for Waters and Friends, how often canst thou find *sweet waters in Salt? Friends contending against Friends, post-poning the League of amity, behind the present interest*. Which being so, the Prophet justly subjoyneth that then, *Wit shall hide it self, and understanding withdraw it self into its secret Chamber; and shall not be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied on earth.* And thou be that will seek righteousness, though he run from Land to Land, from the River to the Sea, from one quarter of Heaven to the other, yet shall he find none. For where now can be found the true knowledge of God, and the genuine understanding of the Sacred Scriptures? How many have sought it with all their strength, and yet have not found it? When ever was iniquity more abounding? so that it possesseth and fills all Courts, Temples, and Cloysters: So that as concerning the Righteousness which justifies, i. e. truly renders men just before God, there is no more of it perceived at this day, than as if it had never been in the world. Finally, when ever was seen on earth more vain hope in men, and fruitless labour? Behold then, seeing all these signes are fulfilled, what else may be inferred, but that the receiving and restoration of the Jews, and the visitation of the Inhabitants of the earth, conjoynd to it (whereby God will render to them according to their works) are at hand.

If thou desirest yet *newer signes*, whereby thou maiest be instructed more fully concerning that precious time wherein the Omnipotent God will begin to draw near, to visit the Inhabitants of the earth, and put an end to the dispersion of the Jews, and the humiliation of *Sion*, see in the same Book, chap. 6. Where thou wilt find the God of *Israel* thus speaking, *Isa. 30.* And when the world shall begin to vanish away shall be finished (or sealed) thou wilt

from these signs :: The Book shall be opened before the Firmament, and they shall see it together. 21. And the children of an year old shall speak with their voices, and the women with child shall bring forth untimely children, of three or four months old, and they shall live, and be raised up. 22. And suddenly shall the fowne places appear unfowne, the full storehouses shall suddenly be found empty. 23. And the TRUMPET shall give a sound, which when every man heareth, they shall be suddenly afraid. 24. At that time friends shall fight one against another, like enemies; and the earth shall stand in fear with those that dwell therein: the springs of the Fountains shall stand still, and in three houres they shall not run. 25. Whosoever remaineth from all these I have told thee, shall escape, and see my salvation, and the end of the world. Behold concerning these signes I cannot say they are all, already fulfilled: Albeit of some of them, I am confident their beginnings are now conspicuous: as 1. That of the Book opened before the face of all peoples under the Firmament, viz. in the Bookes of mans Conscience, which hitherto have been as it were locked up, and sealed by Superstitions and Traditions of men; and Worships imposed with violent force, although by them notwithstanding all men at length are to be judged: These Bookes I say, are begun to be opened before the face of the Firmament, so that all men universally shall look into them, and read them, and upon their insight and reading of them, they shall be astonished and humbled. Even as that good King Josiah, when the Book of the Law, sometime lost, was found again, and read before him, 2. King. 22. For the time cometh, wherein the work of the Law, as written by the hand of God, in the hearts of men, shall be clearly laid open, and that by that saving Grace, which now begins to shine forth to all men. As to the Second, concerning children of a year old speaking, if that be understood of simple speaking, we have often seen it in our Age. Even as (thirdly) Thus also, that fowne places are suddenly unfowne, and full storehouses are suddenly found empty. By as to that, that the women with child shall bring forth abortives, of 3 or 4 months old, which shall remain alive, and be educated; and that the TRUMPET shall sound to be heard over the universal world, to the terrifying of all the Inhabitants of the earth; and that last earthquake whereby the earth of Fountains shall for 3 houres be stopp'd, hath come to pass; this I cannot affirm. But these signes, I judge,

Judge, shall be, as the last labour and travel of this present world, to produce, and bring forth that other world. And that these labours, and travels shall mutually follow swiftly one another. Wherefore unless we will be prevented and destroyed by the unlook'd for coming of the Lord, it will not behoove us to defer our N.B. repentance and reconciliation, unto the last signes; but ought to lay to heart those former signes (which have been shewed, *Esd. ch. 5.*) and that by so much the more diligently, in that some of those last begin to appear.

But perhaps some man will say, *That Book of Esdras is Apocryphal, and therefore deserves no credit, Jerome himself rejecting it as fabulous.* I answer, The Reasons which Jerome brings for the

confirmation of his opinion are solidly confuted by M. Abraham Barolus in his Preface to *Esdras his Eagle* (as before that by Theodorus Bibliander, a Tigurn Divine) producing Demonstrations out of Joseph Scaliger, and other Authors, sufficiently valid, deservedly to gain credit to this Book. But suppose that

this Book ought to be more suspected; go to, let us see nevertheless, what Signes the Lord Jesus Christ himself, and his Apostles lay before us, by which, concerning the end of this present world, and the coming of Christ, to set up his Kingdom on earth, sure Prognosticks may be had; which, if they will agree with the Prophecie of *Esdras*, what hinders, but that this Prophecie may find belief?

Let us therefore hear what answer our Saviour gave to his Disciples, when coming to him, asked the signes of his coming, and of the end of the world: *In those daies (Mark. 13.) or straight after the tribulation of those daies (Mat. 24. 29.) there shall be signes in the Sun, and the Moon, and the Stars, (Luke 21. 25.) Behold there the signes in Heaven. Now if thou dost desire to know what signes of the Coming of Christ, and the end of the world shall be on earth, behold the Lord presently subjoyneth in that cited place of Luke*, upon the earth distress of Nations, with perplexity, the Sea, and the waves roaring, men's hearts failing them for fear, and for looking after those things, which are coming on the earth; for the Powers of Heaven shall be shaken. And then shall they see the Son of man coming in a Cloud, with power and great Glory. And when those things begin to come to pass, then look up, and lift up your heads, for your Redemption draweth nigh. Behold*

Obj.

Ans.

Of the credit to be given to the 4th. Book of *Esdras*.

* chap 21.

v. 25, 26,

27, 28.

hold

hold here a Propheſie above all exception? and words of ſo certain and undoubted truth, that heaven and earth ſhall ſooner paſs away, than one tittle of them. But what other thing doth this Propheſie ſound forth, than what we heard but now, of the ſignes both in heaven and earth out of *Eſdras*? viz. In heaven, in reſpect of the Sun, Moon and Stars; In earth, by reaſon of the terrible things, by which the minds of men ſhall be greatly diſtreſſed, and made dubious. And although the Propheſie of *Eſdras* may ſeem in ſome particulars, ſomewhat to differ from Chriſts predictions, yet evidently it appears, that on both ſides nothing elſe is intended, then the reſtitution of the Jews, and by conſequence that viſitation of the Gentiles; or that fiery Judgment on all peoples who have oppreſſed the Elect. Not that only the Jews are to be accompliſhed *theſe Elect*, which from the four winds (from the four corners of the world) are to be recollected, and gathered together: No by no means. For under that word are comprehended all pious and ſincere Chriſtians, of what Nation, or rank ſoever; viz. who being no leſs than the Jews, as *diſperſed ſheep*, under the oppreſſion of falſe Chriſtians, and other Nations, do lie troden underfoot, and are deſervedly to be annumerated to the truly converted Jews, and genuine Children of *Abraham*. But, that we take here the word *Elect*, as more ſpecially belonging to the Jews; the reaſon is this, Becauſe when our Lord Jeſus Chriſt uttered theſe words, he had only Jews ſtanding before him, to whom he foretold thoſe things which properly appertained to their Redemption, by which they might acknowledge that the Kingdom of God (which *Dan. 7. 26, 27.* was promiſed to him) was now at hand, *Luke 21. 31.* Unto them therefore ſaith the Lord, *When all theſe things ſhall begin to come to paſs* (to wit, theſe ſignes in heaven and earth) *then look up, and liſt up your heads and hearts.* He doth not ſay, *when ye ſhall ſee all theſe things fulfilled*; for that would be too late, then to prepare for Redemption, but *when ye ſhall ſee theſe things begin*, then liſt up your ſelves, and elevate your ſelves, above all earthly things; for your redemption is near.

Now Candid Reader do thou judge, whether by thoſe things which we have before minded, concerning all thoſe ſignes, and thoſe we ſee done in our Age in Heaven and Earth, and which we
 blind fill

Still expect according to the Lords Propheſie, it may not juſtly be concluded, That even now, the Redemption of the Jews, and conſequently the coming of Chriſt to his Kingdom (1 Tim. 4.1.) and the judgement by fire upon the world of u. godly (2 Pet. 3.17.) draws nigh. Nevertheless, for the greater confirmation of the thing, and that we may manifeſt, that thoſe things which we have minded, concerning the Reſtitution of the Jews, and the end of this laſt Monarchy of the world, are not meer dictates of the Stars, or a ſimple ſingle Prognostication formed by the preſent Conjunction, but are matters born upon ſtrong and undoubted foundations: Come on, let us hear alſo *what the Apoſtles have delivered concerning this thing: and whether the ſignes which they have given, are now paſt, or no: and what thence may be concluded?* And firſt let us ſee what Peter, habiting of the laſt times, and that fiery judgement wherewith the world of the ungodly ſhall be burnt, hath left us in writing: *In the laſt daies ſhall come ſcoffers, walking after their own luſts; and ſaying, where is the promiſe of his coming, for ſince the fathers ſell aſleep, all things continue as they were from the beginning of the Creation.* 2 Pet. 3.3,4. Note here a SIGN, That in the laſt daies, i.e. neer the end of theſe daies (when now the coming of Chriſt ſhall be at hand) ſhall diſcover it ſelf. To wit, that then *ſcoffers ſhall come*, who walking after their own luſts, will know nothing of this coming of Chriſt. And enquire I pray diligently, and make experience what answer thou ſhalt bring back, when once, by walking over the ſtreets of the great City (Rev. 18.8.) thou ſhalt talk with men; or with the Doctors and Doctors, the Leaders of the people, as well among Chriſtians, as others, concerning the approaching of the time, wherein Chriſt will return on earth, to deſtroy the wicked, and to ſet up his Kingdom of rightcouſneſs: thou ſhalt hear whether their own mouth will not betray them, that they altogether ſpeak the ſelf ſame thing, which is here promiſed concerning the ſcoffers of the laſt daies: viz. "All things ſo continue, as they were from the Creation. That which now happens, the ſame likewise hath formerly happened, and therefore to conclude hence any certainty, are toys and phantaſms of mans own imagination: Which being ſo, that we are now fallen into to thoſe times, when among all peoples, eſpecially Chriſtians

(who in times past were very hatty in their hope of setting up the Kingdom of Christ) in all Churches, Cloysters, and Houses, all places are full of Scoffers, why do we any longer doubt, but that now those daies are near, in which the Heavens shall pass away with a great noise, the Elements shall melt with fervent heat, to destroy the ungodly with all their works, that there may succeed in the room thereof a new Heaven, and a new Earth, in which may dwell righteousness? 2 Pet. 3. 13. Wherefore it ought not to seem a wonder to any man, that we so diligently attend to these Signes of his coming, and do so interpret them.

Obj.

But perhaps some body will say, *Peter doth not here speak of those things which are aforementioned, viz. concerning the Conversion of the Jews, and the total destruction of the 4th. Monarchy, and the setting up of the Kingdom of Christ on earth; but of the time wherein the Heavens shall pass away, and the Elements shall be dissolved, i.e. of the end of the world.*

Ans.

We answer; what Peter affirms touching the Heavens, Earth, and Elements, are not properly to be understood according to the Letter, as the collation of Scriptures doth shew. For Christ will not by his coming destroy the works of his Father, Heaven, and Earth; but the works of the ungodly, and whatsoever curse for mans sake came upon Heaven and Earth, all this he will burn up with fire, and utterly purge out: as a prudent Goldsmith, that labours to burn, not the Gold and Silver, but the Dross and Dregs, which adhere to the Gold and Silver. But as for the substance it self of heaven, & earth, & all that God hath created, all those things shall not be burnt by the coming of Christ, but shall only be renewed and purged: that where before unrighteousness took place, now righteousness there dwelleth: And where before, the violent possessed the Kingdoms of the world, there now the meek shall inherit. Those heavens which the ungodly feign to themselves, (as their hope and expectation) shall perish: and those Elements, or Rudiments of divine worship (even as the word *rudiments* * is taken in this sense) wherein some foolishly stick all their life time, shall be dissolved and burnt: yea the works of all men shall be consumed, that a new heaven and a new earth may come forth; wherein may be beheld by all men all things in the glory of their perfection (as a pure workmanship of God the honour whereof may redound to him himself) as the Kingdom

* that is,
Rudiments.

Kingdom and City of God, the house and habitation of God and men, and a certain manifestation of the Righteousness, Majesty, and Love of God, &c. And if indeed all these things ought to be so, and if it be true that with *Peter*, according to the promise (*Mat. 16. 19.*) *we expect a new Heaven, and a new Earth, wherein dwelleth righteousness*, 2 *Pet. 3. 13.* it ought not to seem strange to us, if before that be done, a fiery Judgment preceds on earth, to which these Signs in Heaven and earth have relation. A Judgment, I say, to deliver both *Jews* and *Christians* hitherto oppressed; and to destroy all the destroyers; and to restore all things on earth; and to destroy them that have destroyed the earth, *Rev. 11. 18.* Behold now we see what signes the *Ap. Peter* hath set touching the coming of the Lord; and how they have been fulfilled long since in an high degree: so that in regard thereof nothing now remaines to be expected, but the thing it self, signified by those signes.

Now let us see moreover, what the *Ap. Paul*, that chosen vessel discourses concerning the last times; and how he limbs out in lively colours the men that shall live in that time. *They shall be* (saith he, 2 *Tim. 3. 2.*) *Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of them that are good, traitors, deadly, high-minded, lovers of pleasures, more then lovers of God. Having a form of Godliness, but denying the power thereof.* What seemeth to thee Reader? Are our times described, or is it longer yet to be expected till this kind of men come upon the Stage? If thou wilt acknowledge that we are indeed devolved upon or into those times, wherein every where men are found to be *Lovers of their own selves, Covetous, Boasters, Proud, &c.* And that they also who carry a form of Godliness, and would be reputed for godly, do possess more of its external form, than of the internal truth of it, denying the very power of Godliness, which consisteth in spirit and truth; what wonder if we account the aforesaid signes in Heaven for fore-messengers, and fore-runners, of the consummation of those daies wherein the madness of all those men, shall be made manifest to all men, 2 *Tim. 3. 9.* that some when at length true righteousness, love of God, and the sincere power of Godliness, may come in their room.

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Rudiments.

Kingdom and City of God, the house and habitation of God and men, and a certain manifestation of the Righteousness, Majesty, and Love of God, &c. And if indeed all these things ought to be so, and if it be true that with Peter, according to the promise (Mat. 16.) we expect a new Heaven, and a new Earth, wherein dwells righteousness, 2 Pet. 3.13. it ought not to seem strange to us, if before that be done, a fiery Judgment preceds on earth, to which these Signs in Heaven and earth have relation. A Judgment, I say, to deliver both Jews and Christians hitherto oppressed; and to destroy all the destroyers; and to restore all things on earth; and to destroy them that have destroyed the earth, Rev. 11.18. Behold now we see what signes the Ap. Peter hath set touching the coming of the Lord; and how they have been fulfilled long since in an high degree: so that in regard thereof nothing now remains to be expected, but the thing it self, signified by those signes.

Now let us see moreover, what the Ap. Paul, that chosen vessel discourses concerning the last times; and how he limboes out in lively colours the men that shall live in that time. *They shall be* (saith he, 2 Tim. 3.2.) *Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, untimely, without natural affection, traitors, false accusers, incontinent, fierce, despisers of them that are good, traitors, heady, high-minded, lovers of pleasures, more then lovers of God. Having a form of Godliness, but denying the power thereof.* What seemeth to thee Reader? Are our times described, or is it longer yet to be expected till this kind of men come upon the Stage? If thou wilt acknowledge that we are indeed devolved upon or into those times, wherein every where men are found to be *Lovers of their own selves, Covetous, Boasters, Proud, &c.* And that they also who carry a form of Godliness, and would be reputed for godly, do possess more of its external form, than of the internal truth of it, denying the very power of Godliness, which consisteth in love and truth; what wonder if we accompt the aforesaid signes in Heaven for fore-messengers, and fore-runners, of the consummation of those daies wherein the madness of all those men, shall be made manifest to all men, 2 Tim. 3.6. that some when at length true righteousness, love of God; and the sincere power of Godliness, may come in their room.

But that it may more clearly appear, that those things which we have mentioned concerning the restitution of the *Jews*, and the end of the last Monarchy, and have by this Conjunction of the Princely or chief Stars inferred, that they are at the door, are not meer Astrological Prognosticks, but matters founded in the Word of God: Let us go also to the Apottle *John*, that beloved Apottle, who was wont to lie in Christs bosom, and see what he saith of this matter in the Book of the Revelation of Jesus Christ, which Christ himself by his Angel dictated to him, and commanded him to write it to the Churches.

1. It is there read, that the time shall come, wherein the *Saints of God shall be made Kings and Priests to God*, that as Kings they may reign on earth, ch. i. v. 6. & ch. 5. v. 10. which thing because it cannot be done without the *Jews*, nor before the Kingdom of the Beast and of the false Prophet be overthrown, it necessarily followes, that if ever that time ought to come to pass, wherein the Saints shall reign on earth, those former things ought first to precede, or go before; and if they now precede, and we are come to these last times, the consequence is necessary, that thing to be at the door.

2. In Chap. 11. of this Book (of *Revel.* which is a kind of Compendium of the whole History of the Church, or Temple of God, beginning from the treading of it underfoot on earth, and ending in the opening of it in heaven) we read that the treading of the holy City underfoot, the prophesying of the two Witnesses in Sackcloth and Asbes, and the lying of their dead Bodies in the streets of the great City, are limited to certain periods of Months, Days, and Times. Which being run out, the end of the world will not as yet follow, but only the restauration of the holy City trampled, the raising of the two Witnesses to life, and that in the sight of their enemies. And after these things will follow at length, that great Earthquake, whereby the tenth part of the City shall fall, and 7 Companies of men shall be slain, as also the third part, and the last Trumpet. Sufficiently clear therefore it appeareth to us who already have seen, and do see the holy City of the Church trampled, and the bodies of the Witnesses lie in the streets of the said City void of life, that nothing necessarily is more nearly to be expected, than that the fulness of the Gentiles come in, and all *Israel* witness.

(witness the Ap. *Rom.* 11. 25.) be saved, and *Jerusalem* rise again from her trampling (*Luke* 21. 24.) and shake off her dust, and be clothed with her Glory (*Isa.* 52. 2.) but that great City spiritually called *Sodom*, and *Egypt*, utterly to fall. And so much the rather, because now all the most excellent Chronologers, and Searchers of times, and who ever bestowed their labour on the computation of these 42 Months, the 1260 daies, or of the time and times and half a time, are become like a woman great with child; which having passed the time of her reckoning, doth necessarily expect every hour, the paines and labours of travel. And seeing that the mean while those signes in Heaven and Earth break forth, and offer themselves to open view, who cannot conceive that the next change to follow as the expected birth, of which all the Prophets and Apostles have prophesied, is now before the door; and we are now duly warned, that we make our selves ready.

3. We read in the 16th. Chap. of *Revelation*, of the 7 Vials of the wrath of God, to be poured out upon the earth, before any man can enter into the Temple of the divine Glory, ch. 15. 8. Surely 5 of these Vials now, long since have been poured out. The 1. by and by after the times of the Apostles, producing that evil, and malignant issue of false Brethren, and rapacious Wolves, who by degrees brake forth, and brought upon the Church many troubles and griefs, *Rev.* 16. 2. The 2^d Vial was in the time of *Constantine* the Great, about 300 years after the Birth of Christ, when the body of the Church, which formerly had been a separated thing from the world, (as earth from Sea) is now again mixt with the people of the world; as the earth which is again swallowed up of the Sea. For then this Sea, by the pouring out of the 2^d Vial, is made as the blood of a dead man, and every soul, which lived in that Sea, died by that plague, *ch.* 16. 3. The 3^d Vial was poured out about the 600 year after Christs Birth, in the time of *Romissus* the 3. who was by the Emperour *Phocas* declared Head of the universal Church: For then the Rivers, and Fountains of waters were turned into blood, i. e. those spiritual Orders of *Ermites*, *Monks*, and the like, who from the time of *Constantine* the Great, had kept themselves separated from the Sea of the peoples, they also now began to be conformed to this Head of the Church, and to be made partakers of this predominy, which the Pope arrogated.

gated to himself, and of all violence upon the consciences of men. Because therefore they also powred out the Blood of the Saints and Prophets, therefore the most righteous God gave them blood to drink; blood, I say, in comparison, that whereas they were before refreshed with living waters, now they drink meer blood, as of a dead man in whom there was no life or power. The 4th Vial was poured out, about the year after Christs birth, 1100 or 1200, and continued to the time of Reformation, when the wrath of God was poured out upon the *Sun*, i.e. the *Sacred Scriptures*, that only light, which had remained after the loss of those aforesaid Saints. And deservedly is the light of the Scripture compared to the Sun; because as the Sun is set in the Firmament, that it may distinguish between day and night, times of daies and years; so the S. Scripture (consisting of a sureword of Prophecie) is given to that end, that it may teach us prudently to discern between light and darkness, between the various dispensations of God. Moreover, that which *Syrach*, chap. 42. 16. speaks concerning the Sun, *that it doth illustrate all things, and the work thereof is full of the Glory of God*; the same may we affirm concerning the S. Scripture, that it is a light that illustrates all things, and is a work full of the glory of God. For never any eminent thing happened, nor doth yet happen, or ever shall come to pass, but that (S. Script.) foresaw it, and foretold it, so as if any man would have eyes deeply to view his work, without all doubt he might see it full of the glory of God. Moreover, as there is in the Sun heat, besides light, from which none can hide himself, *Psal.* 19. 7. which heat warmeth, refresheth, and enliveneth this man, but torments, burnes, and kils another man: So in the S. Script. besides that light of discerning, there is heat, or a certain vital power, from which no man can hide himself; and by which some men are comforted, refreshed, and quickned; others are tormented, burned, and slain. And when this is done (*viz.* that men are not warmed and refreshed by the use of the S. Scripture, but are burnt and incensed) it hath thing no otherwise comes to pass, then from their evil disposition, and the pouring out of this Vial of the wrath of God upon them, whereby men by occasion of the Scriptures, wax hot one against another, and with an inordinate zeal, as with fire, devour one another, as the Histories of those times do abundantly witness.

ness. The 5th *Vial* may be said to be poured out about the year 1520, when the *Rom.* Empire, to wit, the Throne of the Beast began signally to be obscured, from whence there came much affliction upon the Favourers and Adorers of the Beast, so as they bit their tongues for grief; and which is more, by means of their grief and malignant ulcers, they blasphemed God. The obscuring of this Kingdom consisted 1. In that about that time, very many Cities, and Provinces, yea Kingdomes revolved from the yoke of the *Roman* Religion. Nor was this only so, but (2.) This obscuring consisted also in many tumults of war, which were raised by this change of Religion. Which obscuring of that Kingdom at last, came to that, that now in the year 1619, by means of the *Bohemian* war, the Axe began to be laid to the very root of that bestial Throne: which (Throne) although it continue to this day, yet is not the darkning past, but out of all doubt will be augmented, until that day wherein the Beast shall be taken and cast into the Lake of Fire and Brimstone. Forasmuch therefore as *these 5 Vials* are already poured out, and the obscuring of the Beasts Throne, is dayly more and more encreased, what I pray comes next to be expected by us, but that the *sixth Vial*, which is now pouring out, shall make way for those Kings that shall come from the East, of whom *Baruch* makes mention, *cap. 5. v. 5. &c.* that the Scions, cut out of the Mountain without hands (of which *Dan. 2. 45.*) may cast down, break in pieces, and destroy all the Kingdomes of the earth, and in stead of them, that stone may fill the whole earth? And if this be that thing which comes next to be expected by us, what marvel if we see these signes in Heaven and Earth now concurring, to this Matter? and that we look upon them as forerunners of the *Jews* Conversion, and the subversion of the last Monarchy of the world?

4. We read also in *Revel. 17. That a time will one day come, when the 10 Horns of the Beast, on which the Harlot sits* (which 10 Horns are 10 Kings, who have long adored the Beast, and have committed fornication with the whore) *shall in that agree together, but with hatred they persecute the whore, and make her desolate and naked, chap. 17. 16.* And we know who is that Harlot, and who are those Kings which have so long served her; viz. the Kings of *France, Spain, Poland, Hungary, Bohemia, England, Scotland, Portugal,*

Portugal, Swedenland and Denmark: All which, together with the Pope (lifting up himself as the Head of the Catholick Church) had their rise. And because we see that in many of these Kings there hath been long since a mind, that if they could, would long to have devoured her flesh: but concerning the rest of the Kings, which hitherto have adhered to the Harlot, 'tis evident, that they also are gone into parties, and dissent from her, and begin to prepare war against her: who thence may not conclude the death of that Whore; and by consequence, the destruction of that *Geriatric* seven-headed-Beast, to be before the doores. And albeit there were no signes of this extant in Heaven, yet to quick-sighted men, and they who believe the Writings of the Prophets and Apostles, those signes of it on earth, which we see with our eyes, and touch with our hands, may be sufficient.

Geriatric.

N.B.

Behold now I have demonstrated that, that same faithful exhortation of the aforesaid Book, Printed at *Groning*, and written upon occasion of the instant Conjunction of all the Planets in the fiery Sign of (♋) *Sagitary*, is most worthy to be heedfully observed, and to be laid up in the inmost Closets of our hearts; seeing the matters there set forth, are not vain Phantasmes of many Brain, or idle figments of superstitious Astrology, but a sure certain truth, founded in Nature, and on the Scriptures; agreeing not only with the Tradition and Experience of the Ancients, but also with the Predictions of the Lord Jesus Christ himself, and of his beloved Apostles, *Peter, Paul, and John*.

Therefore I will conclude with the words of our Lord, full of Consolation and Love, *Luke 21. 8, &c.* And when these things begin to come to pass, then look up, and lift up your heads, for your Redemption draweth nigh. 29. *And he spake to them a Parable, behold the Fig-tree, and all the Trees; 30. When they now shoot forth, ye see and know of your own selves, that Summer is now nigh at hand. V. 31. So likewise ye when ye see these things come to pass, know ye that the Kingdom of God is at hand.* Go to, let us lay aside whatsoever might hinder us. Be we like to Servants, who with their Lamps burning, and their Lampburning, expect their Master. Let us shake off the dust of the Earth, and lift up our heads, with our hearts heaven-ward, clearing our selves from all Impediments, before it be too late; that is, before those last signes invade

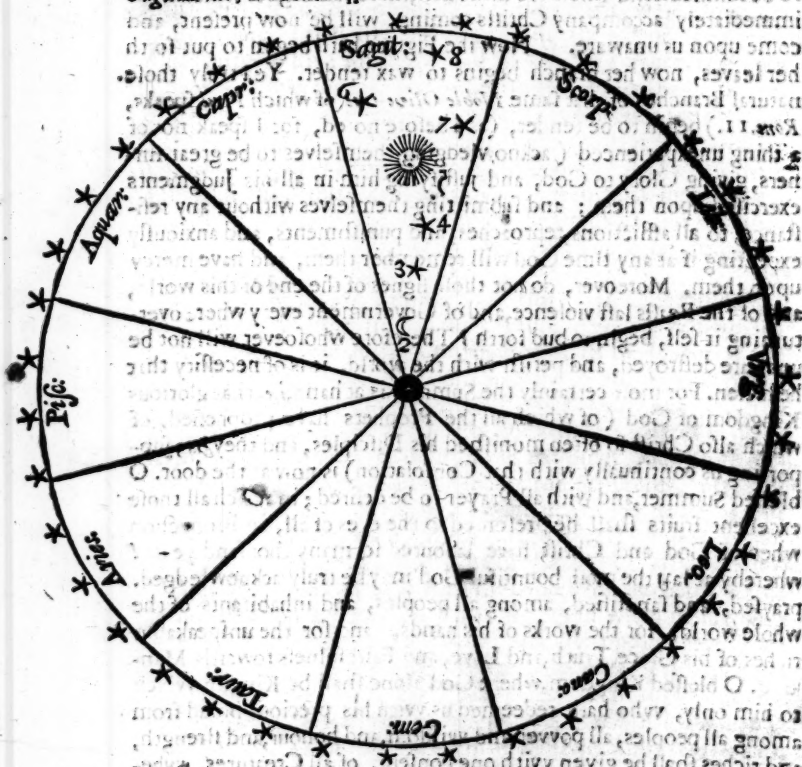
vade

vade, which shall unexpectedly slay the world. For those things which Christ foretold, *Luke 21.* shall come to pass, are more than begun to be fulfilled. And unless we make hast, those last Signes which shall immediately accompany Christs coming, will be now present, and come upon us unaware.

Now the Figine hath begun to put forth her leaves, now her Branch begins to wax tender. Yet truly those natural Branches of that same *Noble Olive-tree* (of which *Paul speaks, Rom. 11.*) begin to be tender, (as I before noted, for I speak not of a thing unexperienced (acknowledging themselves to be great sinners, giving Glory to God, and justifying him in all his Judgments exercised upon them; and submitting themselves without any resistance, to all afflictions, reproaches, and punishments, and anxiously expecting if at any time God will remember them, and have mercy upon them. Moreover, do not those signes of the end of this world, and of the Beasts last violence, and of Government every where overturning it self, begin to bud forth.) Therefore whosoever will not be up and destroyed, and perish with the world, it is of necessity that he hasten. For most certainly the Summer is at hand, i.e. that glorious Kingdom of God (of which all the Prophets have prophesied, of which also Christ so often monished his Disciples, and they, supporting us continually with that Consolation) is now at the door. O blessed Summer, and with all Prayer to be desired; in which all those excellent fruits shall be presented to the eyes of all, in Production whereof God and Christ have laboured so many thousand years; whereby to lay the most bountiful God may be truly acknowledged, praised, and sanctified, among all peoples, and inhabitants of the whole world, for the works of his hands, and for the unspeakable riches of his Grace, Truth, and Love, and Faithfulness towards Mankind. O blessed Kingdom, where God alone shall be King, which to him only, vvhho hath redeemed us vvvith his precious blood from among all peoples, all pover and wikkedness, and honour, and strength, and riches shall be given vvith one consent, of all Creatures, vvhen their Angels or men.

The God and Father of our Lord JESUS CHRIST, who by the Gospel of his Son hath called us unto that Kingdom, open in us our understanding to lay these things to heart, that conforming our selves wholly to these things, we may be meet to have our part in the benefits of this Summer, and the infinite glory of the Kingdom of our Lord JESUS CHRIST, blessed for ever.

The Power, nature, how the Planets stood above one another (every one according to his Altitude) yet all of them under the same Sign Sagittarius, Decemb. 11. 1601.



1 Terra (Earth) 2 Luna (Moon) 3 Mercurius. 4 Venus. 5 Sol (Sun) 6 Mars 7 Jupiter. 8 Saturn.

In pag. 40. lin. 9. 10. at the words [The description of that Caravan seven-headed Beast] read (if ye please) thus, [The description of that Caravan, Patience, or drudge-bearer of the seven-headed Beast.]

